

GOD is our shelter and strength...



(AP/Wideworld Photos)

This issue of *The Navy Chaplain* is dedicated to those who were lost or injured in the attacks of September 11th, their families, and those who responded.

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September–October 2001

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Special insert: U. S. Navy Chaplain Corps Strategic Plan 2001 to 2007



CHIEF OF CHAPLAINS
Office of the Chief of Naval Operations
Washington, D.C. 20350-2000

Dear Colleagues,

Life changed for all of us on a Tuesday morning in September. We do not know what lies before us, but we do know that we will never again see the world as we saw it before that day. In that light, I asked the Chaplain Resource Branch (CRB) to set aside the scheduled issue of **The Navy Chaplain** and, instead, to start over, addressing the events foremost in our minds.

Since the September 11th attack on our Nation, we have seen changes unimaginable only a day before, including record numbers of people at prayer in synagogues, churches, temples, and mosques. People are clearly hungry for a deeper meaning in their lives in the wake of the terrorist attack. The men and women of the Sea Services and their families are among those most deeply affected. And they, too, are hungry for answers. They have turned, and will continue to turn, to religious faith, and our vital ministry, in their quest for understanding, meaning, and solace. I urge you to use the materials the CRB has provided you here and electronically to prepare yourself for the new ministry challenges you will face.

This issue of **The Navy Chaplain** includes a copy of our **Chaplain Corps Strategic Plan** for your study. It has been included because it charts a worthy and appropriate course for our ministry together. The plan requires the effective and efficient stewardship of our time and talents, our graces and gifts. Senior chaplains across the Chaplain Corps will be taking the lead to implement the priorities. Please read this plan and reflect upon its goals as we unite in life-transforming service.

We face an uncertain and sobering future. I look forward with confidence to what Almighty God will accomplish through our common work. God bless us in this newly focused ministry to our Sea Services personnel and their families.

In His Service,

Barry C. Black



The Navy Chaplain

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President Proclaims National Day of Prayer and Remembrance for Victims Of the Terrorist Attacks on September 11, 2001

...Scripture says: "Blessed are those who mourn for they shall be comforted." I call on every American family and the family of America to observe a National Day of Prayer and Remembrance, honoring the memory of the thousands of victims of these brutal attacks and comforting those who lost loved ones. We will persevere through this national tragedy and personal loss. In time, we will find healing and recovery; and, in the face of all this evil, we remain strong and united, "one Nation under God."

NOW, THEREFORE, I, GEORGE W. BUSH, President of the United States of America, by virtue of the authority vested in me by the Constitution and laws of the United States, do hereby proclaim Friday, September 14, 2001, as a National Day of Prayer and Remembrance for the Victims of the Terrorist Attacks on September 11, 2001. I ask that the people of the United States and places of worship mark this National Day of Prayer and Remembrance with noontime memorial services, the ringing of bells at that hour, and evening candlelight remembrance vigils. I encourage employers to permit their workers time off during the lunch hour to attend the noontime services to pray for our land. I invite the people of the world who share our grief to join us in these solemn observances.

IN WITNESS WHEREOF, I have hereunto set my hand this thirteenth day of September, in the year of our Lord two thousand one, and of the Independence of the United States of America the two hundred and twenty-sixth.

GEORGE W. BUSH

What Our Other Leaders are Saying

From Secretary of Defense Donald H. Rumsfeld's message to America's Veterans:

"...Not surprisingly, we've seen many such moments during this crisis as well — moments of remarkable courage and selflessness; moments of fierce patriotism and pride:

"Policemen and firefighters working night and day, with no thought for themselves; men, women and children giving blood until the banks are overflowing; businesses and corporations donating coffee, food and water to sustain those who would not stop working; chaplains counseling distraught families; friends and total strangers reaching out in loving gestures of human support....

"While the immediate task of vanquishing freedom's enemies will fall to our military men and women, all of us — particularly those like you who understand the price of freedom — will be called upon to strengthen our national resolve.

"And so, as we ask God's tender mercies on all those who have fallen, we ask also for His guidance and protection for all of us who remain to finish the task now before us."

From Secretary of the Navy Gordon R. England's Message to the Fleet of 12 September, 2001:

"...Our nation will overcome this tragedy and emerge with an even stronger resolve to our fundamental principles and values. My thoughts and prayers are with each of you and I know that our prayers are with the victims, their families, and our Commander-in-Chief. God Bless America."

Admiral Vern Clark, Chief of Naval Operations at DoD news briefing on 13 September, 2001:

"...this is a day that — and a period that the Navy family is once again pulling together. This is about people who are willing to commit their life to a life of service. And I just want the whole world to know that this naval officer is mighty proud to be serving with people who are committed to such a lifestyle."

The President's Message at the National Cathedral on the National Day of Prayer and Remembrance

We are here in the middle hour of our grief. So many have suffered so great a loss, and today we express our nation's sorrow. We come before God to pray for the missing and the dead, and for those who love them.

On Tuesday, our country was attacked with deliberate and massive cruelty. We have seen the images of fire and ashes, and bent steel.

Now come the names, the list of casualties we are only beginning to read. They are the names of men and women who began their day at a desk or in an airport, busy with life. They are the names of people who faced death, and in their last moments called home to say, be brave, and I love you.

They are the names of passengers who defied their murderers, and prevented the murder of others on the ground. They are the names of men and women who wore the uniform of the United States, and died at their posts.

They are the names of rescuers, the ones whom death found running up the stairs and into the fires to help others. We will read all these names.

We will linger over them, and learn their stories, and many Americans will weep.

To the children and parents and spouses and families and friends of the lost, we offer the deepest sympathy of the nation. And I assure you, you are not alone.

Just three days removed from these events, Americans do not yet have the distance of history. But our responsibility to history is already clear: to answer these attacks and rid the world of evil.

War has been waged against us by stealth and deceit and murder. This nation is peaceful, but fierce when stirred to anger. This conflict was begun on the timing and terms of others. It will end in a way, and at an hour, of our choosing.

Our purpose as a nation is firm. Yet our wounds as a people are recent and unhealed, and lead us to pray. In many of our prayers this week, there is a searching, and an honesty. At St. Patrick's Cathedral in New York on Tuesday, a woman said, "I prayed to God to give us a sign that He is still here." Others have prayed for the same, searching hospital to hospital, carrying pictures of those still missing.

God's signs are not always the ones we look for. We learn in tragedy that his purposes are not always our own. Yet the prayers of private suffering, whether in our homes or in this great cathedral, are known and heard, and understood.

There are prayers that help us last through the day, or endure the night. There are prayers of friends and strangers,



White House photo by Moreen Ishikawa

that give us strength for the journey. And there are prayers that yield our will to a will greater than our own.

This world He created is of moral design. Grief and tragedy and hatred are only for a time. Goodness, remembrance, and love have no end. And the Lord of life holds all who die, and all who mourn.

It is said that adversity introduces us to ourselves. This is true of a nation as well. In this trial, we have been reminded, and the world has seen, that our fellow Americans are generous and kind, resourceful and brave. We see our national character in rescuers working past exhaustion; in long lines of blood donors; in thousands of citizens who have asked to work and serve in any way possible.

And we have seen our national character in eloquent acts of sacrifice.

Inside the World Trade Center, one man who could have saved himself stayed until the end at the side of his quadriplegic friend. A beloved priest died giving the last rites to a firefighter. Two office workers, finding a disabled stranger, carried her down sixty-eight floors to safety. A group of men drove through the night from Dallas to Washington to bring skin grafts for burn victims.

In these acts, and in many others, Americans showed a deep commitment to one another, and an abiding love for our country. Today, we feel what Franklin Roosevelt called the warm courage of national unity. This is a unity of every faith, and every background.

It has joined together political parties in both houses of Congress. It is evident in services of prayer and candlelight vigils, and American flags, which are displayed in pride, and wave in defiance.

Our unity is a kinship of grief, and a steadfast resolve to prevail against our enemies. And this unity against terror is now extending across the world.

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Common Misunderstandings Regarding Islam and Jihad

Diversity. Islam is not monolithic—practiced the same in all countries. When each society is examined for itself one can see a great deal of diversity in belief and worship practices within the Islamic community.

Terrorism. Western media reports often lead us to assume that all devout Muslims favor terrorism. This is definitely not the case. After discussing misperceptions and negative treatments of Arab and Muslim peoples, editors of the *Harper Collins Dictionary of Religion* present the challenge:

“There is a need for more nuanced understanding of the increasing amount of information, much of it still inaccurate, about Islam. Speaking and writing responsibly about Islam is a task facing students and teachers, reporters in the print and broadcast media, government officials....” (*Harper Collins Dictionary of Religion*, pp. 498, 500.)

Jihad (ji-HAD). Sometimes seen as a sixth foundational element of Islam, Western media stereotypes it as “holy war.” A more accurate portrayal sees *Jihad* as an exertion or struggle in achieving the ways of God. It is known as the greater *Jihad*. It is individuals striving to serve God, to do His will within themselves, and reestablishing order in Islamic society and the world at large. Lesser *Jihad* describes just war...taking up arms (guns, swords, bombs and tanks) in both offensive and defensive postures. Greater *Jihad* is the struggle against inward passions but also includes work to overcome underdevelopment, counteract propaganda, or offer cultural resistance to secularization influences.

The Five Pillars of the Islam

There are five foundational faith expressions uniting all Muslims. While all Muslims hold to these “five pillars” of the faith, how they are practiced varies from culture to culture.

Shahada (sha-HAHD-ah, witnessing). This is the essential creed of Muslim belief. It is repeatedly invoked as part of daily prayer. The *shahada* states:

“There is no god but God and Muhammad is His messenger.” When said with heartfelt intention before two official witnesses, this testimony initiates a person into the Islamic community.

Salat (shul-LAHT, prayers). Five times each day, Muslims pray in Arabic. *Salat* consists mainly of verses from the *Qur'an*, praises to God, and requests for guidance. Adherents bow toward the *Kaabah* in Mecca when praying.

Sawm (SOO-uhm, fasting). During the month of Ramadan, thanksgiving is expressed, discipline shown, and communal solidarity and reconciliation affirmed. Practitioners abstain from food, drink, smoking and sexual relations from dawn to sunset.

Zakat (SA-kat, almsgiving). The faithful demonstrate tangible worship by giving a kind of “loan to God” of from two to ten percent of one’s income and/or one’s total net worth, payable at year’s end. Charitable causes receive support in more spontaneous ways, as needs arise.

Haji (al-HAHJ, pilgrimage). At least once in a lifetime, during the twelfth month of the calendar, a Muslim takes a trip to Mecca. No one goes on *Haji* without first ensuring that family members are provided for in his or her absence. Financial and health concerns may also determine whether a person goes on *Haji*. Some seriously ill individuals who go on *Haji* go with the belief that if they die in Mecca, their souls will go directly to paradise.



Major Divisions Within Islam

In the Muslim world, two major schools of thought—the *Sunni* (SOON-nee) and *Shi'a* (SHEE-uh)—are present. The origin of these groups centers more on political viewpoints than dogma. Early responses to the question “Who leads at the death of Muhammad?” defined the differences in these two movements. A third category known as the *Sufi* movement focuses upon the mystical aspects of Islam and is found among both the *Sunni* and *Shi'a* communities.

Sunni Islam. *Sunni* elders saw Muhammad’s successor as chosen by the community of those who follow the *Sunnah* (SOON-nuh) or ethical/religious Muslim path. Authority rests in the community, guided by *ulama* (formal/legalist religious leaders), orthodox consensus, and Islamic law.

Leaders do not take on the mantle of Muhammad. Rather, they protect and defend Islam, seeking to apply God’s law to society. Most *Sunnis* believe the *Sharia* (religious law of Islam) was codified and closed by the tenth century. Approximately 85 per cent of the Muslim world follows the *Sunni* branch.

Shi'a Islam. *Shi'a* followers believe Muhammad specified that his cousin and son-in-law Ali would be his successor. The charisma of Muhammad passed on in direct blood lineage through a family dynasty. Religious and political authority rests in Imams alone.

The *Sharia* (Islamic law) is always open, subject to fresh reformulations of *Sunna*, *Hadith* (traditions of what Muhammad and his companions said and did) and *Qur'an* interpretations. Found in Iran (95 per cent of the population), south Iraq, parts of Lebanon and elsewhere, the *Shi'a* branch makes up roughly 15 percent of the Muslim community.

Sufi. Within both *Sunni* and *Shi'a* circles there are branches of mystical/spiritual intensity. The Sufi school of thought defines this mystic orientation. “Like the heart of the body of Islam—invisible from the outside but giving nourishment to the whole organism”—*Sufi* pietism exerts a major influence. Recalling the austere life of early Mecca and Medina, *Sufis* often practice ascetic ways. Their living in the presence of God, being “absorbed into God,” is often experienced through intense renderings of scripture, poetry or music.

“Total unity of effort is needed to combat global terrorism. All Americans will serve together in this struggle, including our shipmates of Arabic descent and Islamic faith. Loyalty to our fellow citizens must be stronger than the suspicion our enemies wish to instill.”
ADM Vern Clark, CNO

Source: Chaplain (MAJ) Larry Closter, U.S. Army, World Religions Instructor at the Defense Language Institute, Monterey, California. For more information go to: <http://wrc.lingnet.org>.

Chief of Chaplains' Staff Response to Crisis Ministry

Within minutes of the September 11th attack on the Pentagon, Navy chaplains (some of whom had been inside the building when the hijacked plane exploded into it) were ministering to the injured and traumatized victims. Throughout that day and night, chaplains supported relief and rescue workers, comforted bereaved family members, and fulfilled the mission set forth by the CNO the day after: "...caring for those—military and civilian—who committed themselves to lives of consequence in wearing the cloth of the nation."

As direct response ministry was going on at the Pentagon, other chaplains and staff members assigned to the Navy Chief of Chaplains Office, working with local Navy personnel, established a temporary headquarters across the street from the Navy Annex in the Virginia Department of Transportation building. There they identified the Navy members who had been in the Pentagon and the hospitals to which wounded Navy members were transported. Once the Navy Annex was reopened to critical personnel, these staff members returned and set up a coordination center in the Chief of Chaplains Office. They worked with COMNAVRESFOR to obtain Reserve support and organized ministry support teams to provide ongoing pastoral services to the rescue workers at the Pentagon. CACO support was the next requirement, so that when Naval District Washington called for pastoral presence on these calls, forty chaplains from throughout the DC metropolitan area were standing by, ready to go.

By the morning of 12 September, active duty and Reserve chaplains (with the help of Religious Program Specialists and Marine Chaplain Assistants) had extended a ministry of presence to the Joint Family Assistance Center in the Crystal City Sheraton, providing grief and stress counseling to all who sought this help.

For the two weeks that followed, Navy chaplains, RPs and Marine staff members continued these efforts around the clock. Those assigned to the Pentagon command center, working in unity with their Army and Air Force colleagues, worked the "deck plates" of the FBI morgue. They stood by those assigned to mortuary affairs who were retrieving and processing human remains. Chaplains helped them keep their efforts in perspective by focusing on the sacred nature of the work rather than the gruesome. Other chaplains and RPs provided comfort, prayer, and sympathetic ears to those struggling to extinguish fires, shore up the damaged areas of the Pentagon, and sort through the heartbreaking piles of personal effects. Still others consoled relatives at the Joint Family Assistance Center in Crystal City and at Dover Air

Force Base and, at the same time, protected them from media intrusions.

But the Pentagon was not the only scene of Navy chaplain service. Within days of the other September 11th attack, USNS COMFORT set sail for New York City, where chaplains and RPs aboard worked around the clock in support of rescue workers at the World Trade Center site. They have provided food, rest, and spiritual support. Other Navy chaplains are serving alongside their Coast Guard units amid the wreckage. Their work, sadly, will continue for some time.

Both the survivors and the bereaved have—and will continue to—come to the wells of spiritual strength and consolation. Navy chaplains and RPs have stood—and will continue to stand—by these wells, offering to all that spiritual "cup of cold water" our people desperately seek, servants to all and leaders in life-transforming service.

Editor's Note: In the November-December issue of *The Navy Chaplain* we will "tell the story" of where chaplains were serving on the morning of 11 September and how they provided ministry response. Submissions should be sent to tnc@crb.chaplain.navy.mil.

President's Message (continued from page 4)

America is a nation full of good fortune, with so much to be grateful for. But we are not spared from suffering. In every generation, the world has produced enemies of human freedom. They have attacked America, because we are freedom's home and defender. And the commitment of our fathers is now the calling of our time.

On this national day of prayer and remembrance, we ask almighty God to watch over our nation, and grant us patience and resolve in all that is to come. We pray that He will comfort and console those who now walk in sorrow. We thank Him for each life we now must mourn, and the promise of a life to come.

As we have been assured, neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, nor height nor depth, can separate us from God's love. May He bless the souls of the departed. May He comfort our own. And may He always guide our country.

God bless America.

This is the last issue of *The Navy Chaplain* to be distributed in printed format.

Future issues will be posted on the CRB website:
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The Navy Chaplain

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